

## REFUSAL STRATEGIES USED BY JAVANESE IN NOVEL *PINATRI ING TELENG ATI* BY TIWIEK AS

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### ABSTRACT

This research was a qualitative research that aimed at examining the refusal strategies and refusal sequences used by Javanese in the novel *Pinatri Ing Teleng Ati* karya Tiwiek AS. The research was done in three steps, that is, collecting data, analyzing data, and presenting the results. Language variation used in this analysis is Javanese vernacular language which used in daily conversation. The results showed that all three refusal strategies, direct, indirect, and adjunct, were used by characters in the novel. Direct strategies consisted of performative statement while indirect strategies consisted of reason/explanation, statement of alternative, statement of principle, statement of philosophy, attempt to dissuade interlocutor, acceptance functions as refusal, and avoidance. Adjunct strategies consisted of pause filler and gratitude. Furthermore, the characters also used three sections of refusal strategy, pre-refusal, lead act, and post-refusal. The results also revealed that not only social factors influencing the refusal strategies used but also the state of relationship between interlocutors. The deteriorating relationships will increase the tendency of choosing the higher level face-threatening strategies.

**Keywords:** speech act of refusal, refusal strategies, refusal sequences, Javanese

### ABSTRAK

*Penelitian ini merupakan penelitian kualitatif yang bertujuan untuk mengkaji strategi penolakan dan urutan penolakan yang digunakan oleh orang Jawa dalam novel Pinatri Ing Teleng Ati karya Tiwiek AS. Penelitian ini dilakukan dalam tiga langkah, yaitu mengumpulkan data, menganalisis data, dan menyajikan hasil. Variasi bahasa yang digunakan dalam analisis ini adalah bahasa daerah Jawa yang digunakan dalam percakapan sehari-hari. Hasil penelitian menunjukkan bahwa ketiga strategi penolakan, langsung, tidak langsung, dan tambahan, digunakan oleh karakter dalam novel. Strategi langsung terdiri dari pernyataan performatif sedangkan strategi tidak langsung terdiri dari alasan/penjelasan, pernyataan alternatif, pernyataan prinsip, pernyataan filosofis, upaya menghalangi lawan bicara, fungsi penerimaan sebagai penolakan, dan penghindaran. Strategi tambahan terdiri dari pengisi jeda dan syukur. Selain itu, karakter juga menggunakan tiga bagian strategi penolakan, pra-penolakan, tindakan utama, dan pasca-penolakan. Hasil penelitian juga mengungkapkan bahwa tidak hanya faktor sosial yang mempengaruhi strategi penolakan yang digunakan tetapi juga keadaan hubungan antar lawan bicara. Hubungan yang memburuk akan meningkatkan kecenderungan untuk memilih strategi ancaman wajah tingkat yang lebih tinggi.*

**Kata kunci:** tindak tutur penolakan, strategi penolakan, urutan penolakan, Bahasa Jawa

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## INTRODUCTION

We execute an activity in addition to producing words when we communicate. So, words are used to carry out acts. This idea is referred to as a speech act. Of course, each speech act has a unique significance. Because the speaker frequently conveys the intent in communication indirectly, appropriate pragmatic competence is required to grasp the intent of a speech act. Delen (2010: 692) contends that grammatical proficiency does not necessarily translate into pragmatic proficiency. Understanding speech acts involves expertise, background information, and of course context, which is crucial in this situation because context ambiguity can make it difficult to discern a speech act's intended meaning.

One speech act that is frequently used in regular conversation is refusal. In some situations, it might be perilous to reject someone because doing so could endanger the interlocutor's face. Since refusing to speak is regarded as a face-threatening action, protecting one's face is a crucial issue that everyone strives to address when speaking. As a result, improper speech acts like a direct refusal could put the speaker's face in danger.

According to Honglin, (2007: 65) definition of speech act of refusal is the utterance that is said out to carry out the action of refusing. A rejection is a communication act in which a speaker denies to engage in an action requested by the interlocutor, according to Chen et al. cited in (Bella, 2011: 1719). The concept of the speech act of refusal was chosen for this study for two reasons: first, it is one of the trickiest problems in communication and deals with things like face-saving activities; and second, it has been regarded as a key topic in discourse pragmatics research because people frequently use it every day and in every circumstance. In practice, the speaker makes a commitment to refrain from acting, or doing anything. Care must be taken when performing this action to avoid endangering the listener's face. As a result, topics relating to speech acts have received a lot of attention in recent years. They tried to see the use of refusal strategy in different language and in different way. Some researcher apply Discourse Completion Test (DTC) in collecting data (Sahragard & Javanmardi, 2011; Wang, 2019; and Wardani, 2019). Kreishan (2018) collected data by applying role play method. Campillo & Safont-Jordà (2009) through their sociopragmatics approach found that the face-threatening act of refusing is influenced by social factors like power, social distance, and the ranking of imposition. Several researchers have also tried to discuss the speech act of refusing in Javanese, including Silviyanto (2012), Sugiriningsih (2013), and Prayitno et al. (2018) where all of them found various

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refusal strategies as also discussed in this article, but no one has discussed refusal sequences as we did in this research.

In fact, speech acts of refusal vary between cultures and depends on the communication context. Javanese people generally have a unique way of speaking. Communicating in Javanese society involves always attempting to avoid being open about one's genuine emotions. In an effort to uphold the balance that underpins Javanese culture, this is a sort of politeness that is practiced there. A variety of refusal strategies are used in Javanese culture. Indonesian was used by some to express their disapproval, but Javanese was also often used because it was thought to be more polished and courteous and less likely to upset people. As an illustration, refusal could be expressed by saying "*tidak, ndak, gak, and mboten.*" The words are used to express a person's rejection of an invitation, a command, an offer, or even an apology made by another person. However, some people express their refusal through quiet gestures like shaking their heads or waving. This study focuses on the kinds of refusal strategies and refusal sequences used by Javanese cultural communities as depicted in Tiwiek AS's book *Pinatri Ing Teleng Ati*.

Refusing offers, invitations, suggestions, and requests is a negative response. Since the speaker chooses not to commit oneself to refraining from acting in the future, the speech act of refusal falls under the commissive category. Each sort of refusal can be further classified according to its unique communicative roles. Refusals are characterized as speech acts in which a speaker fails to engage in an action proposed by the interlocutor with the intention of providing feedback to an initiating act. Refusals frequently include justifications as to why they are necessary. The goal of refusal strategies is to validate the interlocutor's offer, invitation, suggestions, or request. In the meanwhile, the speaker must give reasons for declining and demonstrate regret on the part of the decliner. According to Beebe et al., (1990: 72-73), there are three categories of refusals: adjuncts to refusals, indirect refusals, and direct refusals.

No	Strategies	Substrategies
1.	Direct Strategy	Performative Statement Non-performative Statement
2.	Indirect Strategy	1. Statement of Regret 2. Wish 3. Excuse, Reason, Explanation

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		<ol style="list-style-type: none"> <li>4. Statement of Alternative</li> <li>5. Set the condition for future or past acceptance</li> <li>6. The promise of future acceptance</li> <li>7. Statement of Principle</li> <li>8. Statement of Phylosophy</li> <li>9. Attempt to Dissuade Interlocutor             <ol style="list-style-type: none"> <li>a. Threat/ Statement of Negative Consequences to the requester</li> <li>b. Guilt trip</li> <li>c. Criticize the Requester (Statement of Negative Feeling or opinion)</li> <li>d. Request for help, emphaty, and assistance</li> <li>e. Let Interlocutor off the Hook</li> <li>f. Self Defense</li> </ol> </li> <li>10. Acceptance that function as Refusal             <ol style="list-style-type: none"> <li>a. Unspecific or indefinite reply</li> <li>b. Lack of enthusiasm</li> </ol> </li> <li>11. Avoidance             <ol style="list-style-type: none"> <li>a. Nonverbal: silence, hesitation, do nothing, physical departure</li> <li>b. Verbal: Repetition of the Past Request</li> </ol> </li> </ol>
3.	Adjunct	<ol style="list-style-type: none"> <li>1. Statement of positive opinion</li> <li>2. Statement of emphathy</li> <li>3. Pause Filler</li> <li>4. Gratitude/appreciation</li> <li>5. Alerters (address terms)</li> </ol>

Table 1. Refusal Strategies Proposed by Takahashi, Beebe, and Uliss-Weltz (1990: 72-73)

Refusal Sequences is the linguistic expressions used in a refusal sequence might add direct and indirect strategies (Felix-Brasdefer, 2008: 196). Beebe et al., (1990) state refusals can be seen as a series of the following sequences. It consists of

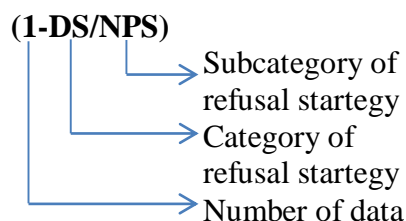
1. Pre-refusal strategies : prepare the interlocutor for an upcoming refusal
2. Main refusal (Head Act) : express the main refusal
3. Post-refusal strategies : follow the head act and tend to emphasize, justify, mitigate, or conclude the refusal response.

## RESEARCH METHOD

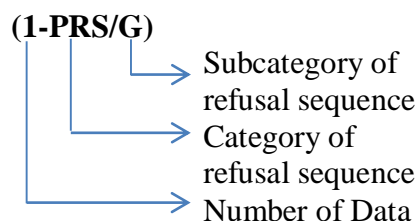
To deal with the problem, this research employs a descriptive qualitative approach, that is, qualitative depiction of facts, data, and material objects that are not a series of numbers, but in the form of discourse through a proper and systematic interpretation. This research is conducted with three stages of research, namely (1) data collection, (2) data codefication, (3) data analysis, and (4) presentation of the result.

This lybrary reserach collected data from written source, i.e Novel *Pinatri Ing Teleng Ati* by Tiwi ek SA written in Javanese. Language variation used in this analysis is Javanese vernacular language which used in daily conversation. The data was coded by using abbreviation. The abbreviation is taken from the initial letter of each word, Ffor example DS stands for Direct Strategy.

### Refusal Strategy



### Refusal Sequence



Data analysis will be done by seeing and examining conversation between characters in Novel *Pinatri Ing Teleng Ati* by Tiwiek SA. The analysis of form and the strategy of speech act of refusal will be done by considering the context of the utterance. The results of analysis will be presented formally in the form of description.

## ANALYSIS AND DISCUSSION

The analysis was classified into two groups, namely the types of refusal strategy and the sequence of refusal used by the characters in the novel *Pinatri Ing Teleng Ati*.

### 1. The Classification of Refusal Strategies

The findings display categories for a refusal strategies and refusal sequences employed by the characters in that book. We are identified three groups of rejection strategies: adjuncts, indirect strategies, and direct strategies. Each tactic contributes to accepting or rejecting the interlocutor. There are 14 ways in refusing something by using non-performative statement, excuse/reason/explanation, statement of alternative, statement

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of principle, statement of philosophy, attempt to dissuade interlocutor (threat, criticize, let interlocutor off the hook, and self defense), acceptance functions as a refusal (unspecific/indefinite reply), avoidance (Verbal: repetition of the past request), Adjunct (pause fillers, and gratitude or appreciations). Detail discussion of each strategy will be discussed in the following sections.

## 1. Direct Strategies

### a. Non-Performative Statement

Non performative statement is a statement that is straight utter “*tidak, ndak, gak, mboten, dan emoh*” or showing negative willingness. Beebe et al., (1990: 73) state that sometimes, the speaker makes an utterance which a non performative verb mixed with showing negative willingness in it. Such utterances were expressed over negative syntactic patterns and it refers to the incompetence or unwillingness of the respondents’ to accept the request, offer, invitation or suggestion. This kind of strategy is quite often used by characters in novels in order to refuse something. Here are the examples

#### (1-DS/NPS)

“*Tenan Ten, najan bapakmu iki wong mlarat ning aja kokkira njur nglilani kowe tumindak mursal. Pa maneh nganti meteng nganggur ngono kuwi!*  
***Emoh...emooohh....aku emoh kanggonan!***

'Its true, Ten, even though your father is a poor man, don't let you do bad things. Especially when you're pregnant. **No....no...I don't want to accommodate you!**'

#### (2-DS/NPS)

“*Heh, gunemmu kathik mencla-mencle ngono! Kokkira aku keguh? Huh, wadon uler!*  
***Ora, aku gak arep bali mrene maneh! Aku emoh dadi sapi nyikaran!***

'Heh, your words are always changing! You think I'm being influenced? Huh, snake girl! No, I'm not coming back here again! I don't want to be a cow again!'

In these two data above, it can be seen that the non-performative strategy is indicated by using the word "*emoh*" 'do not want to' and the word "*gak arep*" 'will not' that shows speaker's unwillingness to do something.

## 2. Indirect Strategies

Indirect strategies are the most frequently used refusal strategies found in this novel. People rather use these statements to show their regret and soften their language in refusing something. The same situation happens in Javaness language used in the analyzed novel.

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The use of indirect strategies is triggered by social factors such as age, education, occupation, and gender.

#### a. Statement of Regret

Data show that the statement of regret/apology expressed by the phrase “*nuwun sewu*” ‘sorry’ to express the speaker's regret for turning down the request, invitation, suggestion, or offers. *Nuwun sewu* is actually a multi-meaning phrase because it can have different meanings in different contexts. However, in the context of refusal of the request, invitation, suggestion, or offer, *nuwun sewu* serves as a pre-refusal expression which means ‘sorry’ as shown by the data below.

##### (3-IS/SoR)

*“Nuwun sewu Pak, kula aturi manggalih kanthi wening. Menapa mboten klintu dhawuh panjenengan menika? Kula menika sinten? Boten leres menawi dhawuh kalawau katujoken dhateng kula. Panjenengan kedah enget, kula menika namung abdi, gedhibal pitulikur paribasanipun. Dhawuh kalawau lengkung cocok manawi kagem bu Sayem. Ngapunten Pak, kula kepeksa mancahi dhawuh.”*

**'Sorry Sir, I said it from the heart.** Is it not wrong what you have said? who am I? It is inappropriate for your words to be directed at me. You have to remember, I'm just a maid, *gedhibal pitulikur* ‘people who have low degrees’ as the saying goes. What you said was appropriate for Mrs. Sayem. Sorry Sir, I have to say so.'

Minten turns down Pak Hadi's affection in this scenario. As a result of Pak Hadi's assistance to her, Minten still maintains respect for him. By saying *nuwun sewu* at the start of her speech, Minten tries to be courteous to Pak Hadi by politely rejecting Pak Hadi's affection.

#### b. Excuse, Reason, Explanation

The most often employed strategy in the data analysis was the indirect use of excuse, reasons, and explanations. When excuse and reason are given in the absence of a direct refusal, they subtly imply that the speaker is unable to engage in the activity that the interlocutor has requested. Someone may use the excuse, reason, or explanation to claim that the request, invitation, or other action is impossible. For example

##### (4-IS/ERE)

*“Mboten....kula pun kiyat kok.... Anu, menapa panjenengan ingkang paring pitulungan dhateng kula....?” Pitakone Minten lirik lan alon.”*

'No....**I'm already strong**....mmm, did you help me....?Minten asked slowly.'

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### c. Statement of Alternative

Alternatives were performed to save face for the interlocutor and to mediate possibilities of agreeing something (Felix-Brasdefer, 2008: 207). Alternatives also indirectly prefers that the speaker was not able or willing to accept the request invitation, offer or suggestion.

#### (5-IS/SoA)

*“Tenan Ten, najan bapakmu iki wong mlarat ning aja kokkira njur nglilani kowe tumindak mursal. Pa maneh nganti meteng nganggur ngono kuwi! Emoh...emooohh....aku emoh kanggonan! Mundhak gawe sangar! **Mula nek kowe isih seneng manggon neng omah iki, kowe kudu isa nggoleki wong lanangsing gawe reged iku. Njaluka tanggung jawabe!**”*

Its truly, Ten, even though your father is a poor man, don't let you do bad things. Especially when you're pregnant. No....no...I don't want to accommodate you! Just bring disaster! **So if you still want to live in this house, you have to find the man who defiled you. Ask him to take this responsibility!**

In the aforementioned illustration, the speakers offer the interlocutor an alternative. The statement is a component of his speech act of defiance. The data demonstrates that, in contrast to the speaker, the interlocutor uses the declaration of alternatives to meet their needs. She is attempting to come to an agreement with the other person through negotiation. She won't feel bad for not being able to meet the interlocutor's needs once they come to an agreement.

### d. Statement of Principle

A person/group might utilize a principle as a foundational assertion, universal truth, or individual truth as a direction for thinking or behaving. Another principal statement that serves as an indirect manner of conveying rejection can also be found in the data. Here is an illustration.

#### (6-IS/SoP)

*“Tenan Ten, najan bapakmu iki wong mlarat ning aja kokkira njur nglilani kowe tumindak mursal. Pa maneh nganti meteng nganggur ngono kuwi! Emoh...emooohh....aku emoh kanggonan! Mundhak gawe sangar! **Mula nek kowe isih seneng manggon neng omah iki, kowe kudu isa nggoleki wong lanangsing gawe reged iku. Njaluka tanggung jawabe!**”*

Its true, Ten, even though your father is a poor man, don't let you do bad things. Especially when you're pregnant. No....no...I don't want to accommodate you! Just bring

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disaster! **So if you still want to live in this house, you have to find the man who defiled you. Ask him to take this responsibility!**

With the words "*Ten, najan bapakmu iki wong mlarat ning aja kokkira njur nglilani kowe tumindak mursal Pa maneh nganti meteng ngono kuwi!*", Minten's father expressed his own personal principles. When Minten asked to stay at his residence after being fired by her work, he responded in this way. The father declined by explaining his guiding principle—that despite his poverty, he does not want his daughter to engage in actions that are not honorable.

#### e. Statement of Philosophy

The most fundamental presumptions, concepts, and interior attitudes held by individuals or societies are referred to as philosophy, which is also known as a worldview. Even when done subtly, stating a concept is one of the most effective resistance techniques. In the following illustration we can see that helping each other is a life philosophy adhered by the character and is used as the refusal strategy.

#### (7-IS/SoPh)

*"Ah mboten sisah dipunmanah. **Tulung tinulung menika rak sampun dados kewajibanipun sadaya tiyang.**"*

"Oh, there's no need to think about it. **Helping each other is everyone's duty.**"

#### f. Attempt to Dissuade Interlocutor

Some data were found fall into 3 different subcategories for this strategy. The subcategories found were (1) threat or statement of negative consequences to the requester, (2) criticize to the request/requester (statement of negative feeling or opinion), (3) let interlocutor off the hook, and (4) self defense.

#### Threat or statement of negative consequences to the requester

#### (8-IS/AtDI-Threat)

*"Nek jare aku, bayi iki balena maneh menyang kali kana. **Utawa yen ga ngono pasrahna menyang kapulisen, mari.** Gak kakehan mikir. Nek meksa-meksa arepkokopeni dhewe, salah-salah malah sampeyan didakwa sing nyolong!" (15)*

In my opinion, this baby should be returned to the river. **Or if not, just leave it to the police, OK.** Don't think too much. If you force yourself to take care of yourself, you'll be mistaken for the one who stole the baby!"

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This statement is a threat posed by Kasmi to her husband, Mingan, to scare him if Mingan still insists on adopting the baby he found in the river. Kasmi indirectly declined Mingan's plea by uttering profane statements.

### **Criticize to the request/requester (statement of negative feeling or opinion)**

Criticizing something or someone means expressing disagreement or disapproval with it. The data contains numerous instances of this subcategory. The following is an illustration of a refusal strategy where the interlocutor is given criticism.

#### **(9-IS/AtDI-Criticize)**

*“Pak....badheya kadospundhi tetep lepat nemawi Pak Hadi nrestani kula. Kula menika sinten? Namung abdi, boten ayu, tur lare dhusun khatik mlarat taker sikut boten sanak boten kadang....”*

'Sir....whatever happens, it's still wrong if Pak Hadi likes me. Who am Just a maid, not pretty, and only a poor country boy with nothing.'

### **Let interlocutor off the hook**

By not imposing any obligations on the interlocutor, the speaker attempts to put the interlocutor in a comfortable position. This suggests that the speaker is attempting to lessen the face-threatening act for the listener with this method. Here is an illustration from the data.

#### **(10-IS/AtDI-Let)**

*“Matur nuwun Bu....kula teng ngriki mawon.” Minten nyoba mbanggél.”*  
 'Thank you ma'am.....I'll just stay here,' Minten tried to refuse.'

### **Self-defense**

#### **(11-IS/AtDI-Self)**

*“Mas, sejatine gunemku wingi ora tenanan.Mung kegawa saka emosi.Aku ngru mangsani luput Mas. Apurane ya Mas.Rak kersa ta ngapura?”*

'Actually what I said yesterday wasn't serious. Just because I was carried away by emotions. I feel guilty Mr. Sorry sir. Will you forgive?'

This utterance is the form of Mrs. Sayem's refusal to an offer of money from her husband Hadi. An offer is an expression of readiness to do or give something. Hadi gave Bu Sayem some money as a substitute for the money that Hadi had used for his school fees. This situation was initiated by a quarrel between the two because Mrs. Sayem brought up the help she had given Hadi in the past and asked Hadi to return the money if Hadi still

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insisted on leaving the house. Hadi was offended by his wife's statement so that he promised to return the money he had used immediately to her. Hadi proved his promise, he returned the money. Mrs. Sayem, who felt guilty, refused the money indirectly by trying to defend herself by apologizing and giving reasons.

### **g. Acceptance That Functions as a Refusal**

#### **Unspecific or Indefinite Reply**

Sometimes, in order to decline a request, a person will respond in an unclear or irrelevant manner. The information that exemplifies this strategy is shown in the illustration below.

#### **(12-IS/ATFR-Unspecific)**

*"Kula namung nderek kersanipun Ndara Kakung."*  
 'I only followed Ndara Kakung's advice.'

When Pak Handono asked Minten whether she would marry him, Minten responded by saying the above sentence. Minten, who still has feelings of hatred and resentment for Pak Handono, is forced to accept the proposal because she is unsure of where to go or what to do. In the form of an ambiguous or vague response, Minten's response is an implicit denial.

### **h. Avoidance**

#### **Verbal: Topic switch, Joke, Repetition of the Part Request, Postponement, Hedging.**

Avoidance with verbal subcategory was the final indirect strategy discovered. The information below shows how the novel's characters employ hedging and repetition of previous requests in this subcategory.

#### **Repetition of the past request**

#### **(13-IS/A-Repetition)**

*"Mupu? Ngapek anak angkat ngono pa sing kokkarepake?"*  
 'Adoption? Take an adopted child, is that what you mean?'

To confirm what the interlocutor, Mrs. Lestari, suggested, the speaker, in this case Mr. Handono, repeated it. He repeats the interlocutor's request with two questions.

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### 3. Adjunct

#### a. Pause Filler

A meaningless term used to break up pauses or hesitancy in speech is known as a pause filler. The data contain an instance of adjunct techniques with pause fillers.

(14-A/PF)

*“Ah, mboten sisah dipunmanah. Tulung tinulung menika rak sampun dados kewajibanipun sadaya tiyang?”*

'Ah, there's no need to think about it. Helping each other is everyone's duty.'

Because Minten thanked the woman for assisting her and believed that she had bothered the woman, this statement was produced. She began the utterance with a 'Ah' pause filler before rejecting it.

#### b. Gratitude

Gratitude is performed by the speaker in order not to offend the interlocutor when doing the refusal. The speaker gives thanks to their interlocutor for the invitation, offer, and so forth in these two examples.

(15-A/G)

*“Matur nuwun Bu....kula teng ngriki mawon.” Minten nyoba mbangel.*

'Thank you Ma'am...I'll just be here,' Minten tried to refuse.'

(16-A/G)

*“Matur nuwun Bu. Ibu boten sisah repot-repot.”*

'Thank you Ma'am. You don't have to do something for me.'

Some elements have an impact on the refusal strategies the speaker employs. Refusals are necessary from a sociolinguistic perspective since they are directly tied to social characteristics including age, gender, level of education, and power. The aforementioned idea is consistent with the results of the current study. When rejecting a person who has a greater status than the speaker does, the characters frequently employ indirect strategies and semantic formulations like regret, negative ability, apology, alternative, and explanation or reason. Before providing justifications for refusing requests, the speaker also shows consideration for the feelings of the listener and acts positively politely by offering compliments and similar gestures. They also give explanations for refusing requests. Finally, they apologize and then provide justifications for refusing the interlocutors.

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We must take into account additional aspects that affect the choice of refusal strategy in addition to those mentioned above. One of them is the relationship between the participants in the conversation at the time the conversation takes place, whether it is good or bad.

The conflict between the main character Minten and a number of other characters is the subject of this book. The majority of the novel's contents discuss the characters' arguments and disagreements. This circumstance has a significant impact on the characters' decisions about their refusal techniques. Characters who should favor a strategy with a lower level of face threat instead choose strategies with a moderate level of face threat, such as direct strategy - non-performative statement, criticizing the requester/statement of negative feeling or opinion, and threat or statement of negative consequences to the requester. Furthermore, the most commonly employed approach in the novel is the direct strategy, which is a non-performative assertion. As a result, when conducting a refusal analysis of refusal strategy, the topic and the nature of the relationships between the interlocutors in a speech event appear to be heavily taken into account.

The most common semantic formulas used by responses to reject the interlocutor are reason, explanation, and excuse. The study's findings have been used to support the notion put forth by Beebe et al., (1990) regarding the use of semantic formulas. All relationships, whether they be greater, equal, or lower status, employ this kind of strategy. It demonstrates that the best method for declining a request, invitation, offer, or proposal is to provide reasons and explanations.

## **B. Refusal Sequences**

The evaluated data frequently contains refusal sequences. Speakers typically use this sequence to emphasize, justify, mitigate, or conclude the refusal response rather than simply rejecting the request, invitation, recommendation, or offer outright. The characters' strategies for refusing something fall into three categories. The three are head act or primary refusal strategies, post refusal techniques, and pre refusal strategies. They are pre refusal strategies, head act or main refusal strategies, and post refusal strategies.

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## 1. Pre-Refusal Strategies

The linguistic expressions engaged in a refusal sequence might consist of direct and indirect strategies (Felix-Brasdefer, 2008). The function of pre-refusal strategies is to prepare the interlocutor for an upcoming refusal from the speaker. After conducting the analysis, the writer found several strategies that were used as pre-refusal, namely a gratitude, pause filler, and criticize, asking question, and statement of principle.

### Gratitude

#### (1-PRS/G)

**“Matur nuwun Bu. (Pre-Ref: Adj: Gartitude) Ibu boten sisah repot- repot.”**(He-Act: Ind-S: Let interlocutor off the hook)

'Thank you ma'am. (Pre-Ref: Adj: Gartitude). You don't have to do something for me.' (He-Act: Ind-S: Let interlocutor off the hook)

From the data, it can be seen that before refusing the offer from the shopkeeper, Minten first thanked the shopkeeper as a pre-refusal strategy.

### Pause Filler

#### (2-PRS/PF)

**“Wah (Pre-Ref: Adj: Pause Filler), benjing enjing enten damelan sing kedah kula tangani kok Dhik.** (He-Act: Ind-S: Reason). **Dados dalu niki kula kedah wangsul.**(Post-S: Ind-S: Reason).

**'Wow (Pre-Ref: Adj: Pope Filler), it's late, I still have work to do.** (He-Act: Ind-S: Reason). **So you have to go home soon.'**.(Post-S: Ind-S: Reason)

Pause Filler "wah" is found in the datum above which serves as a pre-refusal strategy.

### Asking Questions

#### (3-PRS/AQ)

**“Minten! Kowe ki ngomong apa?(Pre-R: Ind-S: Asking question) Kokanggep guyon apa? (Pre-R: Ind-S: Asking question) Aku emoh kanggonan cah wadon sing meteng ora karuwan metenge karo sapa!** (He-Act: Dir-S: Non-Performative). **Ngsin-isini!**(Post-R: Ind-S: Reason). **Kowe wesngawe wirangku!** (Post-S: Ind-S: Attempt to dissuade interlocutor: Criticize) **Kepanggonan cah meteng nganggur mono marahi siyal, takkandhani!**

**'Minten! What are you talking about? (Pre-R: Ind-S: Asking question) What do you think you're joking about? (Pre-R: Ind-S: Asking question) I don't want to live with a pregnant woman who doesn't know who is getting pregnant!** (He-Act: Dir-S: Non-Performative). **It is a shame!** (Post-R: Ind-S: Reason). **You've embarrassed me!** (Post-S:

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Ind-S: Attempt to dissuade interlocutor: Criticize). Living with a pregnant woman doesn't necessarily make you unlucky, you know!

In this example above, asking questions is distinct from repeating the previous request strategy, which is frequently also presented as a question. The act of asking a question is distinct from repeating an earlier request that has already been fulfilled. However, this is a brand-new query. We implemented this new strategy as a result of data we discovered that demonstrated these symptoms. As a sign of denial, the interlocutor asks the person who is asking a question. Bu Handono, refuses to live with Minten who is pregnant out of wedlock. Before conveying her refusal, Bu Handono first asked a question that expressed her dislike for Minten's words.

### Statement of Principle

#### (4-PRS/SoP)

*“Tenan Ten, najan bapakmu iki wong mlarat ning aja kokkira njur nglilani kowe tumindak mursal. Pa maneh nganti meteng nganggur ngono kuwi! (Pre-R: Ind-S: Statement of principle) Emoh...emooohh....aku emoh kanggonan!(He-Act: Dir-S: Non Performative) Mundhak gawe sangar!(Post-R: Ind:S: Attempe to dissuade intrlocutor: Criticize) Mula nek kowe isih seneng manggon neng omah iki, kowe kudu isa nggoleki wong lanangsing gawe reged iku. Njaluka tanggung jawabe!(Post-R: Ind-S: Statement of altrenative).*

'It is true, Ten, even though your father is a poor man, I don't let you do bad things. Especially when you're pregnant. (Pre-R: Ind-S: Statement of principle) No....no...I don't want to accommodate you! (He-Act: Dir-S: Non Performative) Just bring disaster! (Post-R: Ind:S: Attempe to dissuade intrlocutor: Criticize) So if you still want to live in this house, you have to find the man who insulted you. Hold him accountable!(Post-R: Ind-S: Statement of alternatives).

The Statement of Principle, used as a pre-refusal strategy, is an example of an indirect refusal method in the scenario above. When Minten describes the embarrassing occurrence that has occurred to her, her father makes this remark. By emphasizing one of his guiding principles—that he would not allow his daughter to do terrible things, even though he was a poor man—the father successfully transmitted his pre-refusal.

## 2. Head Act / Main Refusal Strategies

The head act or principal refusal techniques' purpose is to communicate the main refusal. The speaker declines the interlocutor's request, offer, invitation, or proposal in this order. According to the data that has been analyzed, non-performative, Let the Interlocutor

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off the Hook, Criticize, Statement of Alternative, Reason, and Self Defense make up the head act or principal resistance methods. Here are a few instances.

### Non-performative

#### (5-HA/NP)

**“Ora. Ora ana pangapura maneh kanggomu! (He-Act: Dir-S: Non-performative).** *Kowe dhewe ora kena dieman. Dieman-eman wangsulanmu nggatel ati (Post-R: Ind-S: Criticize). Wis, pokoke dina iki kowe kudu lungasaka kene!”*

**‘No. No more sorry for you! (He-Act: Dir-S: Non-performative).** You can't be loved. It's a shame, your reply is hurtful (Post-R: Ind-S: Criticize). Anyway, today you have to get out of here.'

In the aforementioned statement, the tactic of obliquely rejecting with non-performative is employed as a way to reject an apology. Minten's repentance for making a serious error—getting pregnant out of wedlock—was rejected by Bu Handono. The non-performative rejection expression “ora” ‘no’ is employed.

### Attempt to dissuade interlocutor: Let Interlocutor off the hook

#### (6-HA/AtDI-Let)

**“Ah (Pre-R: Adj: Pause filler), mboten sisah dipunmanah (He- R: Ind-S: Attempt ti dissuade interlocutor: Let Interlocutor off the hook).** *Tulung tinulung menika rak sampun dados kewajibanipun sadaya tiyang?” (Post-R: Ind-S: Statement of Philosophy).*

**‘Ah (Pre-R: Adj: Pause filler), no need to think (He-R: Ind-S: Attempt to dissuade interlocutor: Let Interlocutor off the hook).** Helping each other is everyone's obligation?’ (Post-R: Ind-S: Statement of Philosophy).

In the above example, it can be seen that the speaker tried to refuse by trying to put the interlocutor in a comfortable position by not burdening her with any obligations. Speaker tried to minimize face threatening acts for the interlocutor.

### Attempt to dissuade Interlocutor: Criticize

#### (7-HA/AtDI-Criticize)

**“Pak....badheya kadospundhi tetep lepat nemawi Pak Hadi nrestani kula (He-R: Ind-S: Attempt to dissuade interlocutor: Criticize).** *Kula menika sinten (Post-R: Ind-S: Asking Question)? Namung abdi, boten ayu, tur lare dhusun khatik mlarat taker sikut boten sanak boten kadang....” (Post-R: Ind-S: Explanation/Reason) (12)*

**‘Sir. It is still inappropriate for you to love me. (He-R: Ind-S: Attempt to dissuade interlocutor: Criticize). Who am I (Post-R: Ind-S: Asking Question)?** Just a maid, not pretty, and just a poor country boy with nothing.’ (Post-R: Ind-S: Explanation/Reason)

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Minten rejects Pak Hadi's love indirectly by criticizing him by saying that Pak Hadi has chosen the wrong woman to love because Pak Hadi has already had a wife.

### Statement of alternative

#### (7-HA/AtDI-SoA)

**“Nek jare aku, bayi iki balena maneh menyang kali kana (He-R: Ind-S: Statement of Alternative). Utawa yen ga ngono pasrahna menyang kapulisen, mari (Post-R: Ind-S: Statement of Alternative). Gak kakehan mikir (Post-R: Ind-S: Explanation/Reason). Nek meksa-meksa arepkokopeni dhewe, salah-salah malah sampeyan didakwa sing nyolong!” (Post-R: Ind-S: Attempt to dissuade interlocutor: Threat or negative consequences to the requester).**

**'In my opinion, this baby should just be returned to the river (He-R: Ind-S: Statement of Alternative). Or if not, just leave it to the police, OK (Post-R: Ind-S: Statement of Alternative). Don't think too much (Post-R: Ind-S: Explanation/Reason). If you force yourself to take care of yourself, you will be mistaken for the one who stole the baby!' (Post-R: Ind-S: Attempt to dissuade interlocutor: Threat or negative consequences to the requester).**

This speech event occurred when Mingan brought home a baby he had found in the river. He asked his wife for permission to adopt the baby as a child. But his wife refused for economic reasons and because they do not know at all about the origin of the baby. Kasmi, Mingan's wife, refused with a statement of alternative strategy by giving the option for the baby to be returned to the river.

### Reason

#### (8-HA/AtDI-Reason)

**“Wah (Pre-R: Adj: Pause Filler), benjing enjing enten damelan sing kedah kula tangani kok Dhik (He-R: Ind-S: Explanation/Reason). Dados dalu niki kula kedah wangsul.” (Post-R: Ind-S: Explanation/Reason) (18)**

**'Wow (Pre-R: Adj: Pause Filler), it's late, I still have work to do, bro (He-R: Ind-S: Explanation/Reason). So you have to go home immediately.' (He-R: Ind-S: Explanation/Reason).**

The speaker gives reasons/explanations as a strategy to reject an offer from his friend who offered to let the speaker stay at Uncle Darmin's house tonight.

### Attempt to dissuade interlocutor : Self defense

#### (9-HA/AtDI-Attempt)

**“Mas, sejatine gunemku wingi ora tenanan. Mung kegawa saka emosi. Aku ngrumangsani luput Mas (He-R: Ind-S: Attempt to dissuade interlocutor: self defense) Apuranen ya Mas. Rak kersa ta ngapura?”**

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**'Actually, what I said yesterday was not serious. Just because of my emotion. I feel guilty. (He-R: Ind-S: Attempt to dissuade interlocutor: self defense) I am so sorry . Would you like to forgive me?'**

The aforementioned assertion is categorized as a kind of self-defense because Mrs. Sayem used it to subtly reject her husband Hadi's offer of money. An offer is a declaration of willingness to do an action or make a gift. Hadi replaced the cash he had used for his school expenses by giving Bu Sayem some cash. This argument between the husband and wife started when Mrs. Sayem mentioned the assistance she had previously provided for Hadi and demanded payment in return if Hadi insisted on leaving the house. Hadi kept his word and gave the money back. Mrs. Sayem, who felt bad, declined the money by making excuses and apologizing in an effort to protect herself.

### **3. Post-Refusal Strategies**

The function of post refusal strategies follows the head act and tend to emphasize, justify, mitigate, or conclude the refusal response. In this sequence, post refusal strategies used by the participants to add several statements to support the main refusal strategies. Based on the analysis, post refusal strategies consists of reason, statement of alternative, principle of phylosophy, criticize, asking question, and threat or statement of negative consequences to the requester. Some of examples are as follow.

#### **Reason and Asking Question**

##### **(9-PR/RAQ)**

*"Pak....badheya kadospundhi tetep lepat nemawi Pak Hadi nrestani kula (He-R: Ind-S: Attempt to dissuade iterlocutor: Criticize). Kula menika sinten (Post-R: Ind-S: Asking Question)? Namung abdi, boten ayu, tur lare dhusun khatik mlarat taker sikut boten sanak boten kadang...."* (Post-R: Ind-S: Explanation/Reason)

'Sir... whatever happens, it's still wrong if Mr. Hadi likes me (He-R: Ind-S: Attempt to dissuade interlocutor: Criticize). **who am I? (Post-R: Ind-S: Asking Question)? Just a maid, not pretty, and just a poor country boy with nothing.**' (Post-R: Ind-S: Explanation/Reason)

In the above datum, there are two refusal strategies used as post-refusal strategies, namely Reason and Asking question. This statement occurred when Minten rejected Pak Hadi's love indirectly by criticizing him by saying that Pak Hadi had chosen the wrong woman to love him because Pak Hadi has already had a wife. After rejection with criticism, the head of act is followed by asking question and explanation/reason strategies.

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### Statement of Alternative and Attempt to Dissuade Interlocutor: Threat or Statement of Negative Consequences to the requester

#### (9-PR/SoA & AtDI-Threat)

“*Nek jare aku, bayi iki balena maneh menyang kali kana* (He-R: Ind-S: Statement of Alternative). *Utawa yen ga ngono pasrahna menyang kapulisen, mari* (Post-R: Ind-S: Statement of Alternative). *Gak kakehan mikir* (Post-R: Ind-S: Explanation/Reason). *Nek meksa-meksa arep kokopeni dhewe, salah-salah malah sampeyan didakwa sing nyolong!*” (Post-R: Ind-S: Attempt to dissuade interlocutor: Threat or negative consequences to the requester).

In my opinion, this baby should just be returned to the river (He-R: Ind-S: Statement of Alternative). **Or if not, just leave it to the police, OK** (Post-R: Ind-S: Statement of Alternative). Don't think too much (Post-R: Ind-S: Explanation/Reason). **If you force yourself to take care of yourself, you will be mistaken for the one who stole the baby!** (Post-R: Ind-S: Attempt to dissuade interlocutor: Threat or negative consequences to the requester).

The statement of alternative in this example is used when Kasmi refuses her husband Mingan's request to adopt a child. This utterance appears as a post refusal strategy that follows the head act. Handing the baby over to the police was an alternative that Kasmi offered to her husband. Furthermore, Kasmi continued her post refusal strategy with an explanatory/reason strategy and closed with a threatening strategy and gave negative consequences for her husband, namely that he would be mistaken for stealing a baby if he persisted in caring for the child.

### Principle of Phylosophy

#### (10-PR/PoPh)

“*Ah* (Pre-R: Adj: Pause filler), *mboten sisah dipunmanah* (He-R: Ind-S: Attempt ti dissuade interlocutor: Let Interlocutor off the hook). *Tulung tinulung menika rak sampun dados kewajibanipun sadaya tiyang?*” (Post-R: Ind-S: Statement of Phylosophy).

‘*Ah* (Pre-R: Adj: Pause filler), no need to think (He-R: Ind-S: Attempt ti dissuade interlocutor: Let Interlocutor off the hook). **Helping each other is everyone's obligation?**’ (Post-R: Ind-S: Statement of Philosophy).

Post refusal strategy in the form of the Principle of philosophy which is one of the indirect refusal strategies, appears in the example above. Pak Hadi closed the sequence of refusal by saying that helping each other is everyone's responsibility. This expression is one of the most basic philosophies or views of life held by society.

### Attempt to Dissuade Interlocutor: Criticize

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### (11-PR/AtDI-Criticize)

*"Gak! Aku gak setuju nek sampeyan arep ngepek bayi kuwi! (He-Act: Dir-S: Non-Performative) Anakmu dhewe sekandhang koplak ra kopen kok dadak arep ngopeni dlongonge uwong! (Post-R: Ind-S: Attempt to Dissuade Interlocutor: Criticize) Nek wisngelah sapa wong tuwane ngono karuwan! (Post-R: Ind-S: Explanation/Reason)*

'No! I don't agree with you taking the baby! (He-Act: Dir-S: Non-Performative) **Your own children are not being taken care of, how come you are taking care of someone else's child! (Post-R: Ind-S: Attempt to Dissuade Interlocutor: Criticize)** If it's clear who the parents are, no problem!' (Post-R: Ind-S: Explanation/Reason)

Besides being used as a pre-refusal and head act in refusing, the criticizing strategy was also found to be used as a post refusal strategy. After rejecting the direct strategy, particularly non-performative strategy, the speaker then closes the sequence of refusal with criticism or negative opinions about the interlocutor. Kasmir ridiculed her husband, who was judged not to be able to take care of several of his biological children, but instead wanted to raise another child.

## CONCLUSION

This study assessed how characters in Tiwiek AS's novel *Pinatri Ing Teleng Ati* used refusal strategies and refusal sequences. We came to the conclusion that the characters employed various techniques to turn down invitations, suggestions, requests, and offers. Several conclusions are drawn once the data is analyzed in order to address the study issues.

All three categories of Beebe et al.'s proposed refusal techniques—direct strategies, indirect strategies, and adjunct strategies—are present in the data we have examined. However, characters in that tale didn't employ all subcategories. Non-performative method is the one that is most usually employed. The participant's relationship status in these data has an impact on the strategy chosen. In this book, the main character and the supporting characters argue and clash, leading them to choose direct tactics and non-performative tactics in head acts and primary refusal. Another strategies that used as the head act are let interlocutor off the hook, criticize, statement of alternative, reason, and self defense.

The majority of the data indicate that each speech situation has a specific refusal sequence. This demonstrates that the refusal is typically stated during the opening remarks. A pre-refusal tactic is the name for this starting statement. According to the research, the

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pre-refusal technique includes expressions of thanks, pause fillers, statements of principles, questions, and criticism.

The data demonstrates that these strategies were used as a result of a variety of factors, including the need to save face by using gratitude, doubts by using pause fillers, surprise by using pause fillers and questions, feelings of disbelief by using questions, feelings of resentment by using criticism, and belief in a principle by using a statement of principle, among others. All of these techniques work to prepare the interlocutor before the refusal is expressed. Pre-refusal indirectly communicates rejection even if it already implicitly contains rejection.

Most of the data show that there is a refusal sequence for each speech situation. This shows that the refusal is usually conveyed with the opening remarks first. This opening speech is called a pre-refusal strategy. Based on the findings, the pre-refusal strategy consists of gratitude, pause filler, statement of principle, asking question and criticizing. The data shows that these strategies were used due to various factors such as face saving act with the use of gratitude, doubts with the use of pause filler, surprise with the use of pause filler and asking question, feelings of disbelief with asking question, feeling of dislike with the use of criticizing, and belief in a principle by using a statement of principle, and so on, all of which aim to prepare the interlocutor before the refusal is conveyed. Pre-refusal implicitly already contains rejection but the rejection is conveyed indirectly.

The non-performative, let the interlocutor off the hook, criticize, declaration of alternative, explanation, and self-defense techniques utilized in the head act or the major refusal identified in the data. Except for non-performatives, which are a part of the direct strategy, the head act data is typically also communicated using indirect techniques.

## **SUGGESTION**

In order to gather more precise information, this study will make excellent use of questionnaires and direct field observations. This method makes it feasible to conduct a more thorough investigation of the factors that influence the choice of a strategy. Additionally, it is also conceivable to do a cross-cultural analysis of refusal speech acts, which will undoubtedly provide us with a more complete picture of these different refusal strategies. Thus, the researcher expects that by making this suggestion, the current study will be able to contribute to the field of Pragmatics.

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